THE ENDOROIS:

The Endorois youth in Baringo gathered in their full traditional regalia, walking into the great ceremony of change of guard called Eeito ap Kororia known in other Kalenjin dialects as Sageetap Eeito.

From Kipnyegeu to Nyongikap Kibeitwol, the mantle of authority has officially shifted, and with it, the heartbeat of a people renews itself.

This is more than a celebration.

It is a renaissance.

Just like the Samburu restoring Lmuget, the Maasai holding Eunoto, and the Turkana reviving Asapan, the Endorois are reminding Kenya that Nilotic identity is alive, organized, and anchored in timeless systems of age-sets, leadership, and sacred continuity.

But this revival carries a deeper meaning,

a meaning rooted in the history of a ceremony that colonialism tried to silence.

The last major Sageetap Eeito in Nandi was held in 1903, when Kipnyigei handed over military authority to Nyongi.

When the time came to hold it again in 1923, every married man had contributed a steer (eeito), as tradition required.

But colonial informers twisted this sacred preparation into lies, telling the District Officer that the Nandi were secretly raising funds to buy weapons.

And so the British banned the ceremony.

Parserian Araap Manyei, who had been chosen as Master of Ceremonies, was hunted down, arrested, and imprisoned.

He remained in detention from 1923 until after independence in 1963, imagine forty years of incarceration simply because the Nandi wished to continue their indigenous system of generational leadership.

The ceremony was never performed again in Nandi. That is why what happened today in Baringo matters.

It is not just a ceremony it is a restoration of dignity that was denied, a flame being relit after a century of interruption.

The Endorois have reopened a path that colonialism tried to close.

A path our elders guarded with their lives.
A path that unites all Kalenjin people Nandi, Tugen, Keiyo, Marakwet, Kipsigis, Pokot, Terik, and Endorois into one cultural lineage of age-set.